The most popular **Qá'idah** to teach Children how to read the **Qurán,** is now available with some additional instructions.

Updated Edition

Edited & Updated By

Maulana Afroz Qadri

afrozqadri@gmail.com

Published By

Nizamia Da'wa Foundation

Tokai, Cape Town, R.S.A.

اَلْقَصِيْدَةُ الْبُرْدَةُ

مَـولَايَ صَـلِّ وَ سَـلِّمْ دَآئِمًا أَبَدًا

عَـلىٰ حَـبِيْبِكَ خَـيْرِ الْخَلْقِ كُلِّهِمِ

مُحَمَّدٌ سَيِّدُ الْكَونَيْنِ وَ الثَّقَلَيْـنِ

وَالْفَرِيْقَيْنِ مِنْ عُرْبٍ وَّمِنْ عَجَمِ

هُوَ الْحَبِيْبُ الَّذِيْ تُرْجىٰ شَفَاعَتُـهٗ

لِكُلِّ هَـوْلٍ مِّنَ الْأَهْـوَالِ مُقْتَحِمِ

اَسْتَغْفِرُ اللهَ مِنْ قَـوْلٍ بِلَا عَمَلٍ

لَقَدْ نَسَبْتُ بِهٖ نَسْلًا لِّذِيْ عُقُمِ

فَـإِنَّ مِنْ جُوْدِكَ الدُّنْيَا وَ ضَرَّتَهَا

وَمِنْ عُلُوْمِكَ عِلْمَ اللَّوْحِ وَالْقَلَمِ

يَا أَكْـرَمَ الْخَلْقِ مَا لِيْ مَنْ أَلُـوْذُ بِهٖ

سِوَاكَ عِنْدَ حُلُوْلِ الْحَادِثِ الْعَمَمِ

يَا رَبِّ بِالْمُصْطَفىٰ بَلِّـغْ مَقَـاصِـدَنَا

وَاغْفِرْ لَنَا مَا مَضىٰ يَا وَاسِعَ الْكَـرَمِ

وَلَقَدۡ یَسَّرۡنَا الۡقُرۡاٰنَ لِلذِّکۡرِ فَهَلۡ مِنۡ مُّدَّکِرٍ ۝

(Súrah Qamar: 54;17)

{We have made the Qurán easy to understand, so is there someone to take heed from it!}

The most popular **Qá'idah** to teach students how to read the **Qurán**, is now available with some additional instructions.

YASSARNAL QURÁN

Revised & Edited By;

MAULANA AFROZ QADRI

afrozqadri@gmail.com

Published & Distributed By;

Nizámia, Da'wa Foundation, Tokai, Cape Town, R.S.A.

الصلاۃ والسلام علیک یا سیدی یا رسول اللہ
وعلیٰ الک واصحبک یا سیدی یا حبیب اللہ

Shukran

ISBN ……………………………………… **978-93-5813-171-0**

1st **Edition**: December 2019
Reprint: August 2020
Reprint: January 2021
Reprint: September 2022
2nd **Edition**: July 2023

Yassarnal App has thus far been downloaded more than 12000 times.
(https://play.google.com/store/apps/details?id=com.wafasoft.quran)

Edited, Updated & Typed out By: MAULANA AFROZ QADRI

E-Mail: afrozqadri@gmail.com

Published & Distributed By: **Nizámia, Da'wa Foundation,**
Tokai, Cape Town. South Africa.

Price: *Du'a for all those who are associated with this noble cause.*

Preface

بِسۡمِ اللهِ الرَّحۡمٰنِ الرَّحِيۡمِ ، نَحۡمَدُهٗ وَنَسۡتَعِيۡنُهٗ وَنَسۡتَهۡدِيۡهِ
وَنُصَلِّيۡ وَنُسَلِّمُ عَلٰى رَسُوۡلِهِ الۡكَرِيۡمِ وَعَلٰى اٰلِهٖ وَصَحۡبِهٖ ، أَمَّا بَعۡدُ !

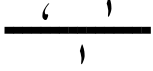
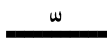
There is no book more glorious and greater than Alláh's Book. And no Blessing and Honour could ever be compared with the dedication and recitation of this Divine Book, the Holy Qurán. To learn and to teach the Qurán is the best source to appeal for the Blessings of Almighty Alláh. As the Prophet Muhammad (ﷺ) has said: "*The best among you are those who learn the Qurán and teach it (to others)*". ﴾Sahih Bukhári: Hadith 5027﴿

The first steps towards learning the Qurán is learning to read Arabic, therefore studying this Qá'idah will be a stepping stone towards learning, reading and teaching the Qurán. *In Shá Alláh* Ámeen.

To recite the Book of Alláh is a great Blessing and magnificent virtue. Our Beloved Rasool (ﷺ) has declared that: *"He who recites one letter of the Book of Alláh will be rewarded with a Blessing, and each Blessing will be multiplied ten times, I do not regard 'Alif Lám Meem' as one letter, rather Alif is a letter, Lám is a letter and Meem is a letter"*. ﴾Sunan Tirmidhi: Hadith 3158﴿

This humble effort is a beginner's book and is designed to make the recitation of the Qurán easy for our students. We have tried our best to bring the originality of the old "Yassarnal Qurán" into existence with some direly needed amendments and additions including a taste of the rules of Tajweed. Instructions for the teachers are given before all the lessons to make them more effective and useful. Al Hamdu Lilláh this updated version of the "Yassarnal Qurán" with some new and informative points is all inclusive and wide ranging.

I wish to thank all who have supported and shown appreciation especially Shaykh Háfidh Muhammad Adams of Madrasatut Ta'liyah Háfith School, Grassy Park, Cape Town, for his invaluable assistance and vital contribution in producing this book.

We make Duá that this book benefits learners of all ages and that it is a Thawáb for its readers, teachers, editors, compilers, publishers and distributers. May The Almighty Alláh accept it from us, grant us Taufeeq to offer more and better service towards the Holy Qurán and the beautiful Deen of Islám, and let the Ummah at large benefit from it. Ámeen Yá Rabbal 'Álameen.

Khádimul Ilmi Wal 'Ulamá

Muhammad Afroz Qadri Chiraiya koti.

29th July 2023 ... 10th Muharramul Harám 1445

Index

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالصَّلَاةُ وَالسَّلَامُ عَلٰى أَشْرَفِ الْمُرْسَلِيْنَ وَعَلٰى اٰلِه وَصَحْبِه أَجْمَعِيْنَ

يَا فَتَّاحُ اِفْتَحْ لَنَا أَبْوَابَ الْعِلْمِ وَمَعْرِفَةِ الْقُرْاٰنِ بِبَرَكَةِ رَبِّ زِدْنِيْ عِلْمًا

Basic Lesson: Nuqtah *(Dots)*

Instruction:

- This lesson is going to deal with the position of the Dots (Nuqtah).
- Place the finger close to the dot and tell the students, this is called a 'Nuqtah'.
- Almost half of the Arabic alphabet letters have Nuqtah.
- Nuqtah can be one, or two or three, and they can appear on the top, or bottom, or in the middle of the letters.
- The changing position of the Nuqtah makes a big difference to the pronunciation of the letters.
- For the purpose of explanation, Nuqtahs are used here with lines instead of letters.

Lesson 01. Single Letters

Instruction:

- Single letters are called ‘Mufrad’, which always stand alone.
- The letters of the Arabic Alphabet are known as Huroofut Tahajji or Hurooful Hijá (حرُوف التَّهجي ، حرُوف الهِجاء)
- There are 29 letters in the Arabic Alphabet.
- Each letter deserves to be pronounced with a special sound.
- They must be pronounced in Arabic accent e.g. Bá’, Tá’, Há’, Rá’.
- Never utter them in the Urdu or Persian style e.g. Bé, Té, Hé, Ré.
- There are seven Musta’liyah Letters, which always pronounced with thicker voice (full mouth). They are: خ ، ص ، ض ، غ ، ط ، ق ، ظ
- Four letters are pronounced from lips: و ، م ، ف ، ب apart from these letters, don’t let the lips move whilst pronouncing any other letter.
- There are three whistle letters, which give a whistle sound whilst pronouncing them. They are: ز ، س ، ص
- After the memorization, ask the students to read the Alphabet from bottom to top and without sequence as well, just to make sure that they have recognised each letter very well.
- **Extra note**: Let the students repeat and practice by repetition.

ذ
Thál ذَالٌ
ر
Rá’ رَاءٌ
ز
Záy زَايٌ
س
Seen سِينٌ
ش
Sheen شِينٌ
ص
Sád صَادٌ
ض
Dhád ضَادٌ
ط
Tá’ طَاءٌ
ظ
Dhá’ ظَاءٌ
ع
‘Ain عَيْنٌ
غ
Ghain غَيْنٌ
ف
Fá’ فَاءٌ
ق
Qáf قَافٌ
ك
Káf كَافٌ
ل
Lám لَامٌ
م
Meem مِيمٌ
ن
Noon نُونٌ
و
Wáw وَاوٌ
ه
Há’ هَاءٌ
ء
Hamzah هَمْزَةٌ
ي
Yá’ يَاءٌ

مخارج الحروف

Lesson 02. Articulation of Arabic Alphabet

Instruction:

Along with explaining how to pronounce an Arabic single letter, we have tried to provide an English equivalent as well, where possible but unfortunately for some there is no equivalent.

ا	**(ALIF)**	From the emptiness of the mouth.
ب	**(BÁ')**	From the inner part of the lips when they meet (moist part), similar to the English word **b**ar.
ت	**(TÁ')**	Tip of the tongue touches the gums behind the front upper central two teeth (incisors).
ث	**(THÁ')**	Tip of the tongue touches the bottom edge of the front upper central two teeth, similar to the English word **th**ink, **th**ank, and **th**rew.
ج	**(JEEM)**	Centre of the tongue touches the palate, similar to the English word **J**eep but with an 'm' at the end.
ح	**(HÁ')**	Comes from the centre of the throat pushing air out.
خ	**(KHÁ')**	Comes from the top of the throat. This letter is always pronounced with a full mouth.
د	**(DÁL)**	Tip of tongue touches the gums behind the front upper central two teeth, similar to the English word **d**are
ذ	**(THÁL)**	Tip of the tongue touches the bottom edge of the front upper central two teeth, similar to the English word **th**e, **th**en and **th**ey.
ر	**(RÁ')**	Front part of the tongue touches the upper hard palate at the front, similar to the English word **r**aw. This letter is pronounced conditionally with a full mouth or an empty mouth.
ز	**(ZÁY)**	Bring your teeth together and release, similar to the English word **z**ap.
س	**(SEEN)**	Bring your teeth together and release, similar to the English word **s**een.
ش	**(SHEEN)**	Centre of the tongue touches the palate, similar to the English word **sh**eep, but with an 'n' at the end.

ص	**(<u>S</u>ÁD)**	Bring your teeth together and release, somewhat similar to the English word mu**sc**le. This letter is always pronounced full mouth (slight whistling sound).
ض	**(<u>DH</u>ÁD)**	Upturned side or sides of the tongue to touch the gums of the upper back teeth (molars). This letter is always pronounced full mouth.
ط	**(<u>T</u>Á')**	Tip of tongue touches the gums behind the front upper central two teeth. This letter is always pronounced full mouth.
ظ	**(DHÁ')**	Tip of the tongue touches the bottom edge of the front upper central two teeth. This letter is always pronounced full mouth.
ع	**('AYN)**	Comes from the centre of the throat like the <u>H</u>Á' mentioned before, similar to the English word **Ei**nstein.
غ	**(GHAYN)**	Comes from the top of the throat like KHÁ', similar to a gargling sound. This letter is always pronounced full mouth.
ف	**(FÁ')**	Bottom edge of the upper front teeth meets the inner bottom lip, similar to the English word **f**arm.
ق	**(QÁF)**	Raising the back end of the tongue touching the palate. This is a full mouth letter.
ك	**(KÁF)**	Raising the back end of the tongue touching the palate similar to QÁF but a little further forward on the tongue, similar to the English word **c**art.
ل	**(LÁM)**	Front part of the tongue touches the palate, similar to the English word **l**ama (animal).
م	**(MEEM)**	Joining the outer dry part of the lips together, similar to the word the English word **m**eet, but with an 'm' at the end.
ن	**(NOON)**	Front part of the tongue touches the palate, similar to the English word **n**oon.
و	**(WÁW)**	Partial meeting of the lips, similar to the English word **w**ow.
ه	**(HÁ')**	Comes from the bottom of the throat close to the chest, similar to the English word **h**eart.
ء	**(HAMZAH)**	Comes from the bottom of the throat close to the chest. It is similar to the English word **a**t.
ي	**(YÁ')**	Centre of the tongue touches the palate, similar to the English word **y**ard.

Lesson 03. Attached Letters

Instruction:

- Joining two or more letters together is known as 'Murakkab'.
- Pronounce each letter of the Murakkab separately like Mufrad.
- When two or more letters are joined together in writing, their shapes get changed a bit. Sometimes the letter's head is there but the body is omitted.
- Students must be taught carefully, how to identify the different shapes of the compound / joined letters.

خا	حا	جا	ثا	تا	با
ظا	طا	ضا	صا	شا	سا
لا	كا	قا	فا	غا	عا
ثج	تث	بت	اك	ال	ما
صض	شص	سش	خس	حخ	جح
فق	غف	عغ	ظع	طظ	ضط
بي	نه	من	لم	بة	قك

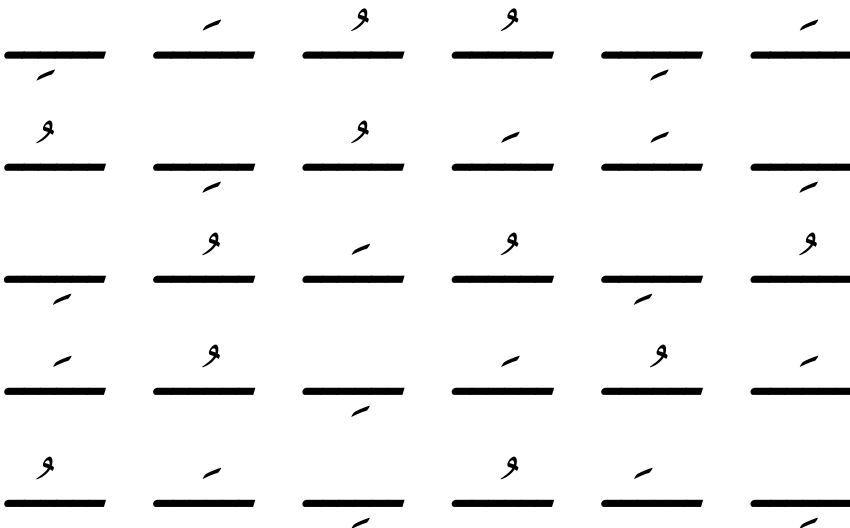
لب	كث	طب	شل	صل	قل
كن	ظن	جد	خد	غد	خذ
شر	بر	ثم	صم	هو	يس
قمر	بهم	بعد	عبد	حمد	هلك
يهب	خطف	ثمن	حسن	فئة	سخط
خلق	فلق	علق	نصر	قتل	يلج
تجد	طبع	بلغ	نفس	فلا	خلا
قسط	شمس	غير	مطر	ظلل	شكر
بسم	ضغط	صحب	تحت	فقل	خشي
عشر	سئل	لكل	لـلـه	جلب	حكغ
لك	لة	طه	قخ	صف	بس
ستع	حفت	فخذ	بطش	ئكة	تمت

Lesson 04. Harakát (Short Vowels)

Instruction:

- The Fat'hah ـَــ the Kasrah ـِــ and the Dhammah ـُــ are called Harakát (Short Vowels).
- The letter which bears a Harakah is called 'Mutaharrik'.
- The Fat'hah and the Dhammah are always placed above the letters, whereas the Kasrah is placed below the letters.
- The Fat'hah expresses an upward movement like the 'A' sound.
- The Kasrah expresses downward movement like the 'I' sound.
- The Dhammah expresses forward movement like the 'U' sound.
- Students are urged to pronounce the Harakát swiftly and gently, without stretching, pulling or jerking the voice.
- The Alif always remains free of Harakah, if there is any Harakah or Jazm on it, it means that is a Hamzah not an Alif. eg مَّأْكُوْلٍ، شَأْنٍ.

The recognition of Fat'hah, Kasrah & Dhammah.

ـِــ	ـَــ	ـُــ	ـُــ	ـِــ	ـَــ
ـُــ	ـِــ	ـُــ	ـَــ	ـَــ	ـِــ
ـِــ	ـُــ	ـَــ	ـُــ	ـِــ	ـُــ
ـَــ	ـُــ	ـِــ	ـَــ	ـُــ	ـَــ
ـُــ	ـَــ	ـِــ	ـُــ	ـَــ	ـِــ

Lesson 05. Single letters with Fat’hah

Instruction:

- Use different methods to explain to the students, and make sure they are well familiarised with the Alphabet and are fluent in their articulation of the letters.
- Remember, if the students have mastered these letters, the rest will be quite informal and easy for them, In Shá Alláh.
- There are sixteen letters, which are very similar in voice; students must pay full attention while articulating them. e.g:
(ت ، ط) ، (ذ ، ز ، ظ) ، (ث ، س ، ص) ، (د ، ض) ، (ق ، ك) ، (ه ، ح) ، (ء ، ع)

حَ	جَ	ثَ	تَ	بَ	أَ
سَ	زَ	رَ	ذَ	دَ	خَ
عَ	ظَ	طَ	ضَ	صَ	شَ
مَ	لَ	كَ	قَ	فَ	غَ
	يَ	ءَ	هَ	وَ	نَ

Examples of attached letters with Fat’hah

- **Method of Spelling:** Seen Fat’hah‘سَ’, Lám Fat’hah‘لَ’, سَلَ, Meem Fat’hah ‘مَ’ = سَلَمَ ۔ Teachers are advised to read and teach the rest of the letters accordingly.
- **Method of Revision:** There is a Fat’hah above the سَ, read the Fat’hah swiftly, don’t pull at all (SA). There is Fat’hah above the لَ, read the Fat’hah quickly (LA). There is Fat’hah above the مَ, read the Fat’hah quickly (MA) = SALAMA (سَلَمَ)

عَـمَـلَ	عَ مَ لَ	سَـلَـمَ	سَ لَ مَ (٠)
ضَـرَبَ	ضَ رَ بَ	سَـجَـدَ	سَ جَ دَ
فَـزَعَ	فَ زَ عَ	أَمَـرَ	أَ مَ رَ
وَجَـدَ	وَ جَ دَ	دَخَـلَ	دَ خَ لَ
صَـبَـرَ	صَ بَ رَ	خَـذَلَ	خَ ذَ لَ
فَـرَضَ	فَ رَ ضَ	قَـتَـلَ	قَ تَ لَ
وَزَرَ	رَزَقَ	وَزَنَ	دَرَسَ

Lesson 06. Single letters with Kasrah

Instruction:

- Let the students repeat and practice by repetition.
- Encourage them to read the Kasrah properly.
- The pronunciation of Kasrah goes straight down, like ‘BI’ or ‘FI’.
- Remember! The Short vowel is equal to half of a letter; therefore, articulate the half of the Yá’ whilst pronouncing the Kasrah, else it will either be a full Yá’ or like a Madd after stretching or pulling a little bit.

حِ	جِ	ثِ	تِ	بِ	إِ
سِ	زِ	رِ	ذِ	دِ	خِ
عِ	ظِ	طِ	ضِ	صِ	شِ
مِ	لِ	كِ	قِ	فِ	غِ
	يِ	ءِ	هِ	وِ	نِ

Examples of attached letters with Kasrah

- **Method of Spelling:** Fá’ Kasrah ‘فِ’ , ‘Ain Kasrah ‘عِ’, فِعِ, Lám Kasrah ‘لِ’=فِعِلِ ۔ Teachers are advised to read and teach the rest of the letters accordingly.
- **Method of Revision:** There is a Kasrah below the فِ, read the Kasrah swiftly, don’t pull at all (FI). There is a Kasrah below the عِ, read the Kasrah quickly (‘I). There is a Kasrah below the لِ, read the Kasrah quickly (LI). FI’ILI فِعِلِ

سِرِفِ	سِ رِ فِ	فِعِلِ	فِ عِ لِ (٠)
إِبِلِ	إِ بِ لِ	جِرِفِ	جِ رِ فِ
بِتِثِ	بِ تِ ثِ	فِلِمِ	فِ لِ مِ
طِفِلِ	طِ فِ لِ	شِبِهِ	شِ بِ هِ
حِلِمِ	حِ لِ مِ	خِضِرِ	خِ ضِ رِ
سِتِرِ	سِ تِ رِ	شِخِرِ	شِ خِ رِ
رِزِقِ	إِدِمِ	وِزِرِ	مِرِدِ

Lesson 07. Single letters with Dhammah

Instruction:

- The pronunciation of Dhammah is similar to the English verb ‘Do’ or ‘To’ not like ‘Go’ or ‘So’.
- The sound of Dhammah goes forth, and rounds the lips, but as you know that the short vowel is equal to the half of a letter; therefore, articulate the half of the Qáf whilst pronouncing the Dhammah, else it will either be full Qáf or like a Madd after stretching or extending a little bit. (see the details in Madd)
- Remember: Alif ‘ا’ is equivalent to two Fat’hah, Yá’ ‘ي’ is equivalent to two Kasrah and Wáw ‘و’ is equivalent to two Dhammah.

حُ	جُ	ثُ	تُ	بُ	أُ
سُ	زُ	رُ	ذُ	دُ	خُ
عُ	ظُ	طُ	ضُ	صُ	شُ
مُ	لُ	كُ	قُ	فُ	غُ
	يُ	ءُ	هُ	وُ	نُ

Examples of attached letters with Dhammah

- **Method of Spelling:** Rá' Dhammah 'رُ', Seen Dhammah 'سُ', رُسُـ, Lám Dhammah 'لُ'= رُسُلُ ـ Teachers are advised to read and teach the rest of the letters accordingly.
- **Method of Revision:** There is a Dhammah above the رُ, read the Dhammah swiftly, don't pull at all (RU). There is a Dhammah above the سُ, read the Dhammah quickly (SU). There is a Dhammah above the لُ, read the Dhammah quickly (LU). RUSULU رُسُلُ.

صُحُفُ	صُ حُ فُ	رُسُلُ	رُ سُ لُ (٠)
جُرُزُ	جُ رُ زُ	سُدُسُ	سُ دُ سُ
ثُلُثُ	ثُ لُ ثُ	خُمُسُ	خُ مُ سُ
مُثُلُ	مُ ثُ لُ	رُبُعُ	رُ بُ عُ
شُبُعُ	شُ بُ عُ	أُفُقُ	أُ فُ قُ
أُبُلُ	أُ بُ لُ	زُلُلُ	زُ لُ لُ
أُرُدُ	دُ رُ زُ	أُذُنُ	وُ رُ دُ

Single letters with Fat'hah, Kasrah & Dhammah

Instruction:

- Teach the following letters carefully, and put the emphasis on accurate pronunciation.
- Teachers are humbly requested to teach the following letters in any rhymes if possible, and let the students read along.
- This may please their ears and imprint the letters on their hearts.

بُ	بِ	بَ	أُ	إِ	أَ
ثُ	ثِ	ثَ	تُ	تِ	تَ
حُ	حِ	حَ	جُ	جِ	جَ
دُ	دِ	دَ	خُ	خِ	خَ
رُ	رِ	رَ	ذُ	ذِ	ذَ
سُ	سِ	سَ	زُ	زِ	زَ

شَ	شِ	شُ	صَ	صِ	صُ
ضَ	ضِ	ضُ	طَ	طِ	طُ
ظَ	ظِ	ظُ	عَ	عِ	عُ
غَ	غِ	غُ	فَ	فِ	فُ
قَ	قِ	قُ	كَ	كِ	كُ
لَ	لِ	لُ	مَ	مِ	مُ
نَ	نِ	نُ	وَ	وِ	وُ
هَ	هِ	هُ	ءَ	ئِ	ؤُ
يَ	يِ	يُ			

Mixed Exercise

Examples of attached letters with Fat'hah, Kasrah & Dhammah

- **Method of Spelling:** Há' Fat'hah'حَ', Meem Kasrah 'مِ', حَمِ, Dál Fat'hah'دَ'= حَمِدَ ۔ Teachers are advised to read and teach the rest of the letters accordingly.
- **Method of Revision:** There is a Fat'hah above the حَ, read the Fat'hah swiftly, don't pull at all (HA). There is Kasrah below the مِ, read the Kasrah quickly (MI). There is Fat'hah above the دَ, read the Fat'hah quickly (DA). HAMIDA = حَمِدَ

بَـرِقَ	بَ رِ قَ	حَـمِـدَ	حَ مِ دَ (٠)
شَـهِـدَ	شَ هِ دَ	لَـبِـثَ	لَ بِ ثَ
غَـشِـيَ	غَ شِ يَ	رَحِـمَ	رَ حِ مَ
هُـدِيَ	هُ دِ يَ	عُـلِـمَ	عُ لِ مَ
كَـرُمَ	كَ رُ مَ	تَجِـدُ	تَ جِ دُ
قُـدِرَ	قُ دِ رَ	نُـكِـسَ	نُ كِ سَ
أُسِـرَ	أُ سِ رَ	مَـعَـكَ	مَ عَ كَ
إِرَمَ	رُزِقَ	خِـدَعَ	خِ دَ عَ

Lesson 08. Sukoon (Jazm)

Instruction:

- The Sukoon appears in two forms; Closed ْ or opened ۡ
- A Sukoon joins two letters. It can only be read with the preceded letters. It cannot be spelled out alone or separately.
- The letter, which carries a Sukoon on it, is called a 'Sákin'.
- The Qurāns printed in 'Gulf Countries' mostly come with closed Sukoon and the Indian print always comes with open Sukoon.
- There are five Qalqalah letters ق، ط، ب، ج، د. their combination called قُطبُ جَدٍّ
- Qalqalah means echoing sound. Remember, Qalqalah is echoing the above five letters when they are in state of sukoon.

أَبْ	إِبْ	أُبْ	بَتْ	بِتْ	بُتْ
جَدْ	جِدْ	جُدْ	رَسْ	رِسْ	رُسْ
لَخْ	لِخْ	لُخْ	دَعْ	دِعْ	دُعْ
بَلْ	إِهْ	شَكْ	صَفْ	رَبْ	شَقْ
مِنْ	بِتْ	طِبْ	فِضْ	فِرْ	قِفْ
قُمْ	قُلْ	بُشْ	هُمْ	كُمْ	خُذْ

بَعْدُ	بَعْضُ	نَحْنُ	أُدْعُ	رِزْقُ	مُلْكُ
يَلِدْ	يَكْذِ	تَخَفْ	مُشْتَ	حَرْثَ	يُفْسِ
إِثْمِ	عِلْمَ	حِجَجْ	قَسَتْ	أَرْضِ	لَقَدْ
أَخْرَجَ	أَنْذَرَ	أَنْفُسَ	أَنْتُمْ	أُسْكُنْ	أُنْزِلَ
نَرْفَعُ	عَلِمَتْ	مِرْفَقُ	مَسْجِدُ	مُدْخَلَ	مُخْرَجَ
أَظْلَمَ	تَخْشَعَ	مَعَكُمْ	فَعَلْنَ	جَعَلْتَ	يَحْسَبُ
اَلْحَمْدُ	أَنْعَمْتَ	سَمْعِهِمْ	عَلِمْتُمْ	لِتَفْتَرِىَ	ظَلَمْتُمْ
سَنُقْرِئُكَ	أَخْرَقْتَ	فَأَلْهَمَ	يُوَسْوِسُ	فَدَمْدَمَ	يَنْقَلِبُ
اِنْفَطَرَتْ	اِسْتَكْبَرَ	تَشِيْعَ	تَنْزِيْلَ	لِتُنْذِرَ	مَرِضْتُ
أَلَمْ نَشْرَحْ	لَكَ	صَدْرَكَ	عَنْكَ	وِزْرَكَ	فَرَغْتَ

Lesson 09. Huroof Madd *(Elongation)*

Instruction:

- The letters of Madd are three. 1. أَلف 2. واو 3. ياء
- Alif will be Madd, if it is preceded by a Fat'hah eg. بَا ، لَا ، مَا
- Wáw will be Madd, if it is preceded by a Dhammah eg. بُوْ، نُوْ، لُوْ
- Yá' will be Madd, if it is preceded by a Kasrah eg. بِيْ ، فِيْ ، لِيْ
- All three Madds are combined in this word: أُوْتِيْنَا
- These three letters must be lengthened by the equivalent of one Alif or two counts (Harakát).
- The students should by now be familiar with the letters, therefore three of them are described here in one lesson.

تِيْ	تُوْ	تَا	بِيْ	بُوْ	بَا
جِيْ	جُوْ	جَا	ثِيْ	ثُوْ	ثَا
خِيْ	خُوْ	خَا	حِيْ	حُوْ	حَا
ذِيْ	ذُوْ	ذَا	دِيْ	دُوْ	دَا
زِيْ	زُوْ	زَا	رِيْ	رُوْ	رَا
شِيْ	شُوْ	شَا	سِيْ	سُوْ	سَا
ضِيْ	ضُوْ	ضَا	صِيْ	صُوْ	صَا
ظِيْ	ظُوْ	ظَا	طِيْ	طُوْ	طَا
غِيْ	غُوْ	غَا	عِيْ	عُوْ	عَا

قِيْ	قُوْ	قَا	فِيْ	فُوْ	فَا
لِيْ	لُوْ	لَا	كِيْ	كُوْ	كَا
نِيْ	نُوْ	نَا	مِيْ	مُوْ	مَا
هِيْ	هُوْ	هَا	وِيْ	وُوْ	وَا
يِيْ	يُوْ	يَا	ءِيْ	ءُوْ	ءَا

Mixed Exercise

(1) **Method of Spelling:** Záy + Alif Fat’hah ‘زَا’, Dál Fat’hah‘ دَ’ = زَادَ
Method of Revision: There is Fat’hah before the Alif, therefore Alif will be regarded as Madd, which should be lengthened by the equivalent of one Alif or two counts (Zá).There is Fat’hah above the Dál, read the Fat’hah swiftly, don’t pull at all (DA). Záda = زَادَ

(2) **Method of Spelling:** Noon + Wáw Dhammah =‘نُوْ’, Há’ Dhammah ‘حُ’ = نُوْحُ
Method of Revision: There is Dhammah before the Wáw Sákin, therefore Wáw will be regarded Madd, Which should be lengthened by the equivalent of one Alif or two counts (Nú).There is Dhammah above the Há, read the Dhammah swiftly, don’t pull at all (HU). NÚHU = نُوْحُ

(3) **Method of Spelling:** Fá’+ Yá’ Kasrah ‘فِيْ’, Há’ Kasrah ‘هِ’ = فِيْهِ
Method of Revision: There is a Kasrah before the Yá’ Sákin, therefore the Yá’ will be regarded Madd, which should be lengthened by the equivalent of one Alif or two counts (FEE). There is Kasrah below the Há’, read the Kasrah swiftly, don’t pull at all (HI). FEEHI =فِيْهِ

زَادَ[1]	بَالَ	خَافَ	تَابَ	طَالَ	كَانَ
فَمَا	إِذَا	أَلَا	أَبَا	جَاهَدَ	فَرَاغَ
جُنَاحَ	حَاسَبَ	خَادَعَ	قَاتَلَ	صَابَرَ	تَعَالَ
نُوحُ[2]	طُورُ	نُورُ	دُونَ	أُوتَ	يُوسُفَ
تُوبُوا	تَفُورُ	قَالُوا	يُوحِي	يَقُومُ	تَكُونُ
هَارُونَ	دَاخِرُونَ	نُوحِيهَا	فِيهِ[3]	دِينِي	رِيحُ
خِيفُ	قِيلَ	أَرِنِي	تَهْوِي	يَمِيلُ	يُوَارِي

مَفَاتِيحُ	عِبَادِي	مَقَادِيرُ	رَازِقِينَ
وَأْتُونِي	أَخِيهِ	تَبْتَغِي	لِيُضِيعَ
أُوتِينَا	يَلْوُونَ	يَطُوفُونَ	يَهْجَعُونَ
مَغْضُوبِ	فَسَيُنْغِضُونَ	أَثْخَنْتُمُوهُمْ	يَسْتَعْجِلُونَكَ

Lesson 10. Vertical Harakát

Instruction:

- Vertical Harakát (Alif, Wáw & Yá’ Mamdoodah) work exactly like Huroof Madd. Therefore, they must be read an equivalent of one Alif or two counts (Harakát).
- If a short vertical stroke with the appearance of a small Alif (either above a letter or below a letter) and an upside down Dhammah appear on a letter, then the letter must be pulled/lengthened like Huroof Madd.
- **Note:** بٰ is equal to بَا . بٖ is equal to بِيْ , and بٗ is equal to بُوْ.

طٗ	طٖ	طٰ	تٗ	تٖ	تٰ
ذٗ	ذٖ	ذٰ	زٗ	زٖ	زٰ
ثٗ	ثٖ	ثٰ	ظٗ	ظٖ	ظٰ
صٗ	صٖ	صٰ	سٗ	سٖ	سٰ
ضٗ	ضٖ	ضٰ	دٗ	دٖ	دٰ
قٗ	قٖ	قٰ	كٗ	كٖ	كٰ
حٗ	حٖ	حٰ	هٗ	هٖ	هٰ
عٗ	عٖ	عٰ	اٗـءٗ	اٖـءٖ	اٰـءٰ

غٗ	غٖ	غٰ	خٗ	خٖ	خٰ
مٗ	مٖ	مٰ	بٗ	بٖ	بٰ
فٗ	فٖ	فٰ	وٗ	وٖ	وٰ
نٗ	نٖ	نٰ	لٗ	لٖ	لٰ
جٗ	جٖ	جٰ	رٗ	رٖ	رٰ
يٗ	يٖ	يٰ	شٗ	شٖ	شٰ

Mixed Exercise

(1) Method of Spelling: Hamzah Alif Mamdoodah'آ', + Dál Fat'hah'دَ' + Meem Fat'hah 'مَ' = آدَمَ.

Method of Revision: There is Alif Mamdoodah above the Hamzah, Alif Mamdoodah is an equivalent of Alif Madd, therefore Alif Mamdoodah should be lengthened by one Alif or two counts (AA). There is Fat'hah above the Dál (DA). There is Fat'hah above the Meem, read the Fat'hah swiftly, don't pull at all (MA). ÁDAMA آدَمَ

(2) Method of Spelling: Bá' Kasrah 'بِ' + Há' with Alif Mamdoodah 'هٓ' = بِهٓ

Method of Revision: There is Kasrah below the Bá'; read the

Kasrah swiftly; don’t pull at all (BI), thereafter attached is Alif Mamdoodah below the Há’ (HEE). BIHEE = بِهٖ .

(3) Method of Spelling: Lám Fat’h̲ah ‘لَ’+ Há’ with Alif Mamdoodah ‘ہٗ’ = لَهٗ

Method of Revision: There is Fat’h̲ah above the Lám, read the Fat’h̲ah swiftly, don’t pull at all (LA), thereafter attached is Wáw Mamdoodah above the Há’ (HOO). LAHOO = لَهٗ .

قٰنِتٰتٌ	سَمٰوٰتِ	كِتٰبُ	مٰلِكِ	اٰدَمَ (1)
اِلٰهُنَا	يُصْلِحُ	غٰوِيْنَ	اَبٰوٰهُ	اٰيٰتِنَا
اَذَقْنٰهُ	سُبْحٰنَكَ	اٰلْئٰنَ	مَاٰرِبُ	اٰمَنَ
بِكَلِمٰتِهٖ	وَقِيْلِهٖ	رُسُلِهٖ	الٰفِ	بِهٖ (2)
بَعْدِهٖ	اِبْرٰاهِمُ	يَسْتَحْيٖ	هٰذِهٖ	نُوْرِهٖ
عَرْشِهٖ	نُوْرِهٖ	فِيْهِ	بِيَمِيْنِهٖ	بِمُزَحْزِحِهٖ
سُبْحٰنَهٗ	اَنْزَلَهٗ	اَلْوَانُهٗ	تَلْوٗنَ	لَهٗ (3)
جُنُوْدَهٗ	دَاوٗدُ	قَرِيْنُهٗ	يَسْتَوٗنَ	مَاوٗرِيَ
وَقُرْاٰنَهٗ	كَلِمَتُهٗ	فَاَكْرَمَهٗ	غَاوٗنَ	مَوَازِيْنُهٗ

Lesson 11. Huroof Leen

Instruction:

- The Huroof Leen (soft letters) are represented with these two letters: 1. واو 2. يا
- Whenever a Fat'hah appears before a Wáw Sákin, it will be read as "OU". Like بَوْ ، لَوْ
- Whenever a Fat'hah appears before a Yá Sákin, it will be read as "AY". Like بَيْ ، شَيْ
- These two letters of Leen must be read softly and gently without any elongation or jerking.

(1) Method of Spelling: Hamzah + Wáw Fat'hah 'أَوْ', + Fá' Kasrah 'فِ' = أَوْفِ.

Method of Revision: There is Fat'hah before Yá' Sákin, therefore the Yá' will be regarded Leen, which should be pronounced softly and swiftly (OU). There is Kasrah below the Fá', read the Kasrah swiftly, don't pull at all (FI). OUFI = أَوْفِ

(2) Method of Spelling: Hamzah + Yá' Fat'hah 'أَيْ', + Noon Fat'hah 'نَ' = أَيْنَ

Method of Revision: There is Fat'hah before Wáw Sákin, therefore the Wáw will be regarded Leen, which should be pronounced softly and swiftly (AY). There is Fat'hah above the Noon, read the Fat'hah swiftly, don't pull at all (NA). AYNA = أَيْنَ.

ثَيْ	ثَوْ	تَيْ	تَوْ	بَيْ	بَوْ
خَيْ	خَوْ	حَيْ	حَوْ	جَيْ	جَوْ

دَوْ	دَيْ	ذَوْ	ذَيْ	رَوْ	رَيْ
زَوْ	زَيْ	سَوْ	سَيْ	شَوْ	شَيْ
صَوْ	صَيْ	ضَوْ	ضَيْ	طَوْ	طَيْ
ظَوْ	ظَيْ	عَوْ	عَيْ	غَوْ	غَيْ
فَوْ	فَيْ	قَوْ	قَيْ	کَوْ	کَيْ
لَوْ	لَيْ	مَوْ	مَيْ	نَوْ	نَيْ
وَوْ	وَيْ	هَوْ	هَيْ	ءَوْ	ءَيْ
		يَوْ	يَيْ		

أَوْفِ (1)	حَوْلَ	صَوْمَ	سَوْفَ	کَوْثَرَ
شَرَوْهُ	مَوْءٗدَةُ	يٰقَوْمِ	يَوْمَ يَقُوْمُ	قَدْ بَغَوْا
أَيْنَ (2)	فَتَعَالَيْنَ	صَيْفَ	أَبَوَيْهِ	أَوْحَيْتُ
عَيْنَيْنِ	غَيْرِيْ	سُلَيْمٰنَ	يٰوَيْلَتٰى	هَيْهَاتَ

Lesson 12: Implementation of previous lessons

Instruction:

- Let the students master the previous lessons (of Harakát, Huroof Madd & Leen) before they begin with new lessons.
- Try to explain to them in different methods. Be soft, caring, loving and patient with them. They are Alláh's blessing and the trust of the nation. May Alláhﷻ be with you in all that you are doing and may your efforts be generously rewarded. Ámeen

بَ بْ بَا ہ بِ بٖ بِيْ بَيْ

بُ بٗ بُوْ بَوْ ہ جُوْ جَوْ جِيْ جٖ جَيْ

وَإِذَا قُرِئَ	إِذَا وَقَبَ	خَلَقَ
يَقُوْلُ	فِيْ جِيْدِهَا	وَكَوَاعِبَ
مَاٰرِبُ أُخْرٰى	لَا يَمُوْتُ فِيْهَا	فَعَقَرُوْهَا
فَقَالَ	وَصَاحِبَتِهٖ	يَوْمَ يَرَوْنَهَا
وَأُوْتِيَ كِتٰبَهٗ	حٰفِظِيْنَ	ذٰلِكَ
أَوْحٰى لَهَا	وَلِيَ دِيْنِ	كَيْفَ فَعَلَ
فَتَعَالَيْنَ	وَطُوْرِ سِيْنِيْنَ	بِمَا يُوْعُوْنَ
أَفَرَءَيْتَ	يٰلَيْتَنِيْ	بَيْنَ يَدَيْهِ

Lesson 13. Tanween ـً ـٍ ـٌ

Instruction:

- Two Fat’<u>h</u>ah (Or Fat’<u>h</u>atain) ـً two Kasrah (Or Kasratain) ـٍ and two <u>Dh</u>ammah (Or <u>Dh</u>ammatain) ـٌ are called Tanween.
- The letter which carries Tanween on it, is called ‘Munawwan’.
- Two Fat’<u>h</u>ah, two Kasrah and two <u>Dh</u>ammah are vocally similar and equivalent to the Noon Sákin.
- Tanween and Noon Sákin differ in writing but they are the same in pronunciation, like لًا ، مٍ ، جٌّ، are equal to لَنْ ، مِنْ ، جُنْ

بٌ	بٍ	بًا	أٌ	إٍ	أً
ثٌ	ثٍ	ثًا	تٌ	تٍ	تًا
حٌ	حٍ	حًا	جٌ	جٍ	جًا
دٌ	دٍ	دًا	خٌ	خٍ	خًا
رٌ	رٍ	رًا	ذٌ	ذٍ	ذًا

زًا	زٍ	زٌ	سًا	سٍ	سٌ
شًا	شٍ	شٌ	صًا	صٍ	صٌ
ضًا	ضٍ	ضٌ	طًا	طٍ	طٌ
ظًا	ظٍ	ظٌ	عًا	عٍ	عٌ
غًا	غٍ	غٌ	فًا	فٍ	فٌ
قًا	قٍ	قٌ	كًا	كٍ	كٌ
لًا	لٍ	لٌ	مًا	مٍ	مٌ
نًا	نٍ	نٌ	وًا	وٍ	وٌ
هًا	هٍ	هٌ	ةً	ةٍ	ةٌ
ءًا	ءٍ	ءٌ	يًا	يٍ	يٌ

Mixed Exercise

عَادًا	مُقْتَدِرٍ	قَرِيْبٍ	فَمَنْ
مَرَضٌ	غَاسِقٍ	هُدًى	شَأْنٍ
عَظِيْمٌ	نُسُكٍ	بِتَابِعٍ	قُرًى
بَقَرَةٍ	رُوَيْدًا	هُمَزَةٍ	ذُلُلًا
شِقَاقٍ	فَضْلٍ	لَمْ يَكُنْ	فَاكِهَةٍ
فِئَةٍ	أُذُنٌ	عَمَلًا	طُوًى
ظُلَلٍ	عَلَقَةٍ	قِرَدَةً	سَفَرَةٍ
مِنْ غَيْرِهٖ	نَارٌ حَامِيَةٌ	فَمَنْ عُفِيَ	مِنْ أَخِيْهِ

عَذَابٌ غَلِيْظٌ	حَاسِدٍ إِذَا حَسَدَ	طَيْرًا أَبَابِيْلَ
مِنْهُ خِطَابًا	يَوْمَئِذٍ عَلَيْهَا	قَوْلٌ فَصْلٌ
قِيْلًا سَلَامًا	رِجْزٍ أَلِيْمٍ	قُرْاٰنٌ كَرِيْمٌ
قَوْلًا ثَقِيْلًا	نَمَارِقُ مَصْفُوْفَةٌ	تَرْهَقُهَا قَتَرَةٌ

Lesson 14. Tashdeed ـــّـ

Instruction:

- The Tashdeed ـــّـ on a letter puts force on the letter when pronounced. It is pronounced with the effect of being pronounced twice and joins the letter which precedes it.
- The letter with the Tashdeed on, is called a ‘Mushaddad’.
- Noon Mushaddad and Meem Mushaddad are pronounced with Ghunnah, i.e. lengthen for 1 second with a nasal sound.
- Ghunnah is the nasalised sound emanating through the nose.
- Duration of Ghunnah is equivalent to one Alif, eg. اَنَّ = اَنْنَ.
  إِمَّ = إِمْمَ . جَنَّ = جَنْنَ . مَنَّ = مَنْنَ.
- Likewise, if any letter carries a Sukoon on it, and the following letter is a Mushaddad, then the Sákin letter will be ignored & remain silent eg. قَدْتَّ, will be read as قَتَّ, لُقْكُّ will be read as لُكُّ and كَبْمَّ will be read as كَمَّ.

أُبِّ	إِبِّ	أَبِّ	أُبَّ	إِبَّ	أَبَّ
أُجِّ	إِجِّ	أَجِّ	أُجَّ	إِجَّ	أَجَّ
أُلِّ	إِلِّ	أَلِّ	أُلَّ	إِلَّ	أَلَّ
أُدِّ	إِدِّ	أَدِّ	أُنَّ	إِنَّ	أَنَّ

أَفَّ	إِفَّ	أُفَّ	أَقِّ	إِقِّ	أُقِّ
مَدًّا	مِدًّا	مُدًّا	مَدٍّ	مِدٍّ	مُدٍّ
أَمًّا	إِمًّا	أُمًّا	أُبًّا	إِبٍّ	أُبٍّ
بَثٌّ	بِثٌّ	بُثٌّ	تَبًّا	تُبٍّ	تُبٌّ
ثَمَّ	ثُمَّ	زُيَّ	جَنَّ	جُنِّ	رُوِّ
فَعَّ	كُوِّ	قَلَّ	سُجِّ	زُيِّنَ	حُضُّ
إِيَّاكَ	يَظُنُّ	نُزِّلَ	نَقُصُّ	يُوَفَّ	حُقَّتْ
فَصَلِّ	يُحِبُّ	سَبَّحَ	هَلُمَّ	لِكُلِّ	لَعَلَّ
سُعِّرَتْ	يَتَخَبَّطُ	لِيُمَحِّصَ	تَكُوْنَنَّ	مُتَّكِـِٕيْنَ	عَبَدْتُّمْ
يُزَكُّوْنَ	عِلِّيُّوْنَ	قَدْ تَّبَيَّنَ	يَسَّمَّعُوْنَ	مُسَخَّرٰتٍ	نَخْلُقْكُّمْ

قَدْ دَّخَلُوْا	فَلَنُوَلِّيَنَّكَ	فَسَنُيَسِّرُهٗ	فَلَنُحْيِيَنَّهٗ
وَسَطًا لِّتَكُوْنُوْا	طَلْعٌ نَّضِيْدٌ	سَاقِطًا يَّقُوْلُوْا	أَمْرٍ مَّرِيْجٍ
جَنّٰتٍ وَّعُيُوْنٍ	مُنَادِيًا يُّنَادِيْ	حَمِيْمٌ وَّغَسَّاقٌ	أَذًى لَّهُمْ
خَيْرٍ يُّوَفَّ	بَسَطْتَّ إِلَيَّ	أَيَّامٍ نَّحِسَاتٍ	نُوْرًا نَّهْدِيْ
ذِكْرٌ لِّلْعٰلَمِيْنَ	أَخْذَةً رَّابِيَةً	مِنْ خَمْرٍ لَّذَّةٍ	لَقَدْ تَّقَطَّعَ

إِذْ ظَّلَمُوْا	يٰبُنَيَّ ارْكَبْ مَّعَنَا	نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى
فَتَعْسًا لَّهُمْ	مِنْ مَّغْرَمٍ مُّثْقَلُوْنَ	لَا تَسْتَعْجِلْ لَّهُمْ
بَشِيْرٌ وَّ نَذِيْرٌ	فِيْهَا هُدًى وَّ نُوْرٌ	إِنْ مَّكَّنّٰكُمْ فِيْهِ
كَأَيِّنْ مِّنْ نَّبِيٍّ	سَاعَةً مِّنْ نَّهَارٍ	أُمَمٌ مِّمَّنْ مَّعَكَ
وَ أَنْهٰرٌ مِّنْ لَّبَنٍ	مَجْنُوْنٌ وَّ ازْدُجِرَ	طَاعَةٌ وَّ قَوْلٌ مَّعْرُوْفٌ

Lesson 15. Lám Ta'reef

Instruction:

- Lám Ta'reef (لام التعریف) is added at the beginning of a common noun to make them more clearly defined or proper nouns.
- When any of the **Moon letters** (اَلْحُرُوْفُ الْقَمَرِيَّةُ) follows the Lám, it is read with Idhhár, (obviousness). Moon letters are as follows: ء ، ب ، ج ، ح ، خ ، ع ، غ ، ف ، ق ، ك ، م ، و ، ه ، ي (اِبْغِ حَجَّكَ وَخَفْ عَقِيْمَهٗ)
- When any of the **Sun letters** (اَلْحُرُوْفُ الشَّمْسِيَّةُ) follows the Lám, it is read with Idghám (merging) but without the ghunnah. Letters other than Qamariyyah are called Shamsiyyah.
- Sun letters: ت ، ث ، د ، ذ ، ر ، ز ، س ، ش ، ص ، ض ، ط ، ظ ، ل ، ن

مَا الْقَارِعَةُ	غَيْرِ الْمَغْضُوْبِ	هُمُ الْمُفْلِحُوْنَ
لَا تَبْغِ الْفَسَادَ	اَلْبَلٰغُ الْمُبِيْنُ	اَلْعَزِيْزُ الْحَكِيْمُ
اَلْقَوِىُّ الْاَمِيْنُ	نَحْنُ الْوٰرِثِيْنَ	لَا يُفْلِحُ الْكٰفِرُوْنَ
فَاَزَلَّهُمَا الشَّيْطٰنُ	وَاٰتُوا الزَّكٰوةَ	وَاَقِيْمُوا الصَّلٰوةَ
اَلرَّحْمٰنِ الرَّحِيْمِ	لَقُوا الَّذِيْنَ	فَاتَّقُوا النَّارَ
اٰمَنَ السُّفَهَآءُ	اِشْتَرَوُا الضَّلٰلَةَ	وَعَمِلُوا الصّٰلِحٰتِ
اَلدَّارُ الْاٰخِرَةُ	اَلسَّمِيْعُ الْعَلِيْمُ	اَلْحَيٰوةُ الدُّنْيَا

Lesson 16. The Madd Far'iy

Instruction:

- Madd means to pull or extend, and Far'iy means temporary.
- There are two causes for Madd: (1) Hamzah (2) Sukoon.
- Hamzah is the cause for two types of Madd.
- **1. Muttasil:** (Joined Madd) Madd will be performed if Hamzah occurred after Huroof Madd in the same word. And will be lengthened up to 2, 2½, or 5 Alif. e.g: جَآءَ, قُرُوٓءٍ, سِيِّـٓـَٔتُ.
- **2. Munfasil:** (Separated Madd) Madd will be performed if Hamzah appears in the next word after Huroof Madd. It will be lengthened the same as Muttasil. e.g: لَآ إِلٰهَ , قَالُوٓا إِنَّا , فِيٓ أَنْفُسِكُمْ.
- **Madd Lázim:** (Compulsory Madd) Madd will be performed if Permanent Sukoon or Tashdeed occurred after Huroof Madd. It will be lengthened up to 3, 4 or 5 Alif. e.g: آلْـٰٔنَ , حَآجُّوْكَ , وَالصّٰٓفّٰتِ.
- **Madd Āridh:** (Temporary Madd) Madd will be performed if Temporary Sukoon is found after a letter of Madd, e.g: مُسْلِمُوْنَ

جِآئَ (*)	سُوٓءَ	شَآءَ	**Madd Muttasil**
يُضِيٓءُ	أَنْ تَبُوٓءَ	يَتَسَآءَلُوْنَ	״
فِيٓ أَمْرِنَا	تُوْبُوٓا إِلَى	إِنَّآ أَنْزَلْنَا	**Madd Munfasil**
إِنِّيٓ أَنَا اللهُ	قَالُوٓا إِنَّا	بِرَبِّيٓ أَحَدًا	״
ضَآلِّيْنَ	حَآجُّوٓنِّي	جَآنَّ	**Madd Lázim**
قُلْ ءٰآلذَّكَرَيْنِ	تَأْمُرُوٓنِّي	مُدْهَآمَّتٰنِ	״

Mixed Exercise

- **Method of spelling for Maddát:** Example 1. جِآئَ. Jeem Kasrah Yá' 'جِیْ', Hamzah Fat'<u>h</u>ah 'ئَ'=جِآئَ۔
  Example 2. ضَآلًّا. <u>Dh</u>ád Alif Lám Mushaddad 'ضَالَّ', Lám two Fat'<u>h</u>ah 'لًا'=ضَآلًّا
- **Dear students**, never forget to make Duá for your parents, teachers and the entire Ummah of our Beloved Rasoolullah ﷺ.

أَنْ يَّتَمَآسَّا	قَالَ أَتُحَآجُّوْنِّيْ
جَآءُوْٓ أَبَاهُمْ عِشَآءً	وَالْمُشْرِكٰتِ الظَّآنِّيْنَ
فَإِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى	وَوَجَدَكَ ضَآلًّا فَهَدٰى
قَالُوْٓا إِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ	وَلَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ
وَأَمَّا السَّآئِلَ فَلَا تَنْهَرْ	فَإِذَا جَآءَتِ الصَّآخَّةُ
أَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ	وَمَا لِيَ لَآ أَعْبُدُ الَّذِيْ فَطَرَنِيْ
وَقِيْلَ يٰٓأَرْضُ ابْلَعِيْ مَآءَكِ	وَأَوْحَيْنَآ إِلٰى مُوْسٰىٓ أَنْ أَلْقِ
لَا يَهِدِّيْٓ إِلَّآ أَنْ يُّهْدٰى	جَآءَتْ رُسُلُنَآ إِبْرٰهِيْمَ بِالْبُشْرٰى
رَبِّ لَوْلَآ أَخَّرْتَنِيْٓ إِلٰىٓ أَجَلٍ	وَمَآ أَدْرٰىكَ مَا الْحَآقَّةُ

Lesson 17. The Idhhár *(Obviousness)*

Instruction:

- There are four rulings regarding **Noon Sákin** and **Tanween**: (1) Idhhár. (2) Idghám. (3) Iqláb. (4) Ikhfá.
- Literally Idhhár means to reveal or expose something.
- Technically Idhhár means to read the Noon Sákin hastily as it is, without any nasalization (Ghunnah).
- If any of the Halqiyyah (throat) letters occurs after Noon Sákin or Tanween, then Idhhár will be made. E.g. مِنْ عَيْنٍ ، أَنْعَمْتَ
- Halqiyyah letters are six: ء ، ه ، ع ، ح ، غ ، خ

(ء)	كُفُوًا أَحَدٌ	مِنْ أَخِيْهِ	بَلَدًا اٰمِنًا
(ه)	مَنْ هَاجَرَ	مَهِيْنٍ هَمَّازٍ	مُنْهَمِرٍ
(ع)	فَمَنْ عُفِيَ	خُلُقٍ عَظِيْمٍ	يَوْمَئِذٍ عَلَيْهَا
(ح)	كِتٰبٌ حَفِيْظٌ	مِنْ حَكِيْمٍ	قَرْضًا حَسَنًا
(غ)	عَذَابٌ غَلِيْظٌ	مِنْ غَيْرِهٖ	قَوْمًا غَيْرَكُمْ
(خ)	مِنْ خَوْفٍ	رَفْرَفٍ خُضْرٍ	عَلِيْمٌ خَبِيْرٌ

حَاسِدٍ إِذَا حَسَدَ	يَنْئَوْنَ	نُوْحًا هَدَيْنَا
سَمِيْعٌ عَلِيْمٌ	مُلٰقٍ حِسَابِيَهْ	فَسَيُنْغِضُوْنَ
مِنْهُ خِطَابًا	لِمَنْ خَشِيَ	جُرُفٍ هَارٍ

Lesson 18. The Idghám *(Assimilation)*

Instruction:

- Literally Idghám means: Putting one thing into another.
- Technically Idghám will occur, if any of the six letters of يَرْمَلُوْنَ (ي ، ر ، م ، ل ، و ، ن) appear after a Noon Sákin or Tanween i.e. مَثَلًا مَّا ، مَنْ يَّقُوْلُ
- Idghám in the two aforementioned letters ل and ر will be without Ghunnah, and in the rest of the letters will be with Ghunnah.

Examples of Idghám with Gunnah

(م)	صِرَاطًا مُّسْتَقِيْمًا	رَحِيْقٍ مَّخْتُوْمٍ	رَسُوْلٌ مِّنَ اللهِ
(ن)	عَامِلَةٌ نَّاصِبَةٌ	نُوْرًا نَّهْدِيْ	يَوْمَئِذٍ نَّاظِرَةٌ
(و)	جَنّٰتٍ وَّعُيُوْنٍ	مِنْ وَّرَآئِهِمْ	رَحِيْمٌ وَّدُوْدٌ
(ي)	وُجُوْهٌ يَّوْمَئِذٍ	خَيْرًا يَّرَهٗ	أَنْ يَّشَآءَ

Examples of Idghám without Gunnah

(ل)	أُفٍّ لَّكُمْ	مِنْ لَّدُنْهُ	رِزْقًا لَّكُمْ
(ر)	مِنْ رَّبِّكَ	غَفُوْرًا رَّحِيْمًا	عِيْشَةٍ رَّاضِيَةٍ

Mixed examples

مُحَمَّدٌ رَّسُوْلُ اللهِ	كُلٌّ لَّهٗ	مِنْ لَّبَنٍ
مِنْ مِّثْلِهٖ	فَمَنْ نَّكَثَ	لِمَنْ نُّرِيْدُ
لِقَوْمٍ يُّوْقِنُوْنَ	مَنْ يَّقُوْلُ	إِلٰهًا وَّاحِدًا

Lesson 19. The Iqláb *(Conversion)*

Instruction:

- Literally Iqláb means to change, turn or convert something.
- Technically When a Bá’ (ب) occurs after Noon Sákin or Tanween, then Noon Sákin or Tanween will be changed into Meem Sákin (مۡ), and will be recited with Ghunnah and Ikhfá’ (concealment).
- At such places a small Meem could be mentioned.
- When the Meem is read, the lips should not meet completely; rather there should be a slight gap or opening in-between.
- **Method of Spelling:** Example:. مَنۡۢ بَخِلَ. Meem Fat’<u>h</u>ah small Meem ‘مَمۡ’, Bá’ Fat’<u>h</u>ah ‘بَ’, Khá’ Kasrah ‘خِ’, Lám Fat’<u>h</u>ah ‘لَ’=مَنۡۢ بَخِلَ۔

رَجۡعٌۢ بَعِيۡدٌ / رَجۡعُمۡ بَعِيۡدٌ	نَفۡسٌۢ بِمَا / نَفۡسُمۡ بِمَا	بِذَنۡۢبِهِمۡ / بِذَمۡبِهِمۡ	يَنۡۢبُوۡعًا / يَمۡبُوۡعًا
كِرَامٍۢ بَرَرَةٍ / كِرَامِمۡ بَرَرَةٍ	رَسُوۡلٌۢ بِمَا / رَسُوۡلُمۡ بِمَا	مِنۡۢ بَقۡلِهَا / مِمۡبَقۡلِهَا	مَنۡۢ بَخِلَ (٥) / مَمۡبَخِلَ
قَوۡلًاۢ بَلِيۡغًا	كَلَّا لَيُنۡۢبَذَنَّ	خَبِيۡرًاۢ بَصِيۡرًا	سَمِيۡعٌۢ بَصِيۡرٌ
لَنَسۡفَعًاۢ بِالنَّاصِيَةِ		عَلِيۡمٌۢ بِذَاتِ الصُّدُوۡرِ	
مُطَهَّرَةٍۢ بِاَيۡدِيۡ سَفَرَةٍ		مِنۡۢ بَيۡنِ الصُّلۡبِ	

Lesson 20. The Ikhfá *(Concealment)*

Instruction:

- Literally Ikhfá means to conceal or hide something. It is opposite of Idhhár.
- If any of the Ikhfá letter appears after Noon Sákin or Tanween, then Ikhfá will be made. i.e nasalization will be done whilst pronouncing such Noon Sákin and Tanween E.g. مِنْ طِيْنٍ ، أَنْفُسَكُمْ
- Ikhfá letters are 15: ت،ث ، ج، د، ذ، ز، س، ش، ص، ض، ط، ظ، ف، ق، ك

(ت)	فَمَنْ تَبِعَ	خَيْرٍ تَجِدُوْهُ	عَدْنٍ تَجْرِيْ
(ث)	مِنْ ثَمَرَةٍ	شِهَابٌ ثَاقِبٌ	قَوْلًا ثَقِيْلًا
(ج)	خَلْقٍ جَدِيْدٍ	فَصَبْرٌ جَمِيْلٌ	فَمَنْ جَآءَهٗ
(د)	بَخْسٍ دَرَاهِمَ	مِنْ دُوْنِكُمْ	كَاْسًا دِهَاقًا
(ذ)	يَتِيْمًا ذَا مَقْرَبَةٍ	مِنْ ذَهَبٍ	سِرَاعًا ذٰلِكَ
(ز)	فَإِنْ زَلَلْتُمْ	يَوْمَئِذٍ زُرْقًا	صَعِيْدًا زَلَقًا
(س)	قَوْلًا سَدِيْدًا	بِقَلْبٍ سَلِيْمٍ	تَنْسَوْنَ

(ش)	عَذَابٌ شَدِيْدٌ	نُنْشِزُهَا	بَأْسٍ شَدِيْدٍ
(ص)	مِنْ صَلْصَالٍ	يَنْصُرُوْنَ	عَمَلًا صَالِحًا
(ض)	مُسْفِرَةٌ ضَاحِكَةٌ	عَذَابًا ضِعْفًا	مَنْضُوْدٍ
(ط)	سَبْحًا طَوِيْلًا	مِنْ طِيْنٍ	سَمٰوٰتٍ طِبَاقًا
(ظ)	اُنْظُرْ	نَفْسٍ ظَلَمَتْ	مَنْ ظَلَمَ
(ف)	سُبُلًا فِجَاجًا	مِنْ فُرُوْجٍ	يَتِيْمًا فَاٰوٰى
(ق)	ثَمَنًا قَلِيْلًا	فَتْحٌ قَرِيْبٌ	مِنْ قَبْلُ
(ك)	كِرَامًا كَاتِبِيْنَ	مِنْ كُتُبٍ	رَسُوْلٍ كَرِيْمٍ

وَلَمَنْ صَبَرَ	مَنْ طَغٰى	مِسْكِيْنًا ذَا مَتْرَبَةٍ
عَنْ ضَيْفِ	مَنْ سَفِهَ	وَمَنْ جَهَرَ
سِحْرٌ كَذَّابٌ	خَلِيْفَةً فِى الْاَرْضِ	مِنَ الْمُنْظَرِيْنَ

Lesson 21. The Meem Sákin

Instruction:

- The Meem مْ which has a Sukoon on it, is called Meem Sákin.
- There are three cases of Meem Sákin:
  (1) Idghám Shafawi. (2) Ikhfá Shafawi. (3) Idhhár Shafawi.
- **Idghám Shafawi:** if another م appears after a Meem Sákin, Idghám Shafawi (Ghunnah) will be made within the Meem Sákin.
- **Ikhfá Shafawi:** if ب appears after a Meem Sákin, Ikhfá Shafawi (Ghunnah) will be made within the Meem Sákin.
  Idhhár Shafawi: if any letter other than ب or م appears after the Meem Sákin, Idhhár Shafawi (No Ghunnah) will be made within a Meem Sákin. It will be read as it is.

قُلُوْبِهِمْ مَّرَضٌ	إِلَيْكُمْ مُّرْسَلُوْنَ	لَهُمْ مِّنَّا	**Idghám Shafawi**
فَهُمْ مُّقْمَحُوْنَ	أَنْتُمْ مُّظْلِمُوْنَ	أَمْ مَّنْ	//
إِنَّ رَبَّهُمْ بِهِمْ	عَلَيْكُمْ بِوَكِيْلٍ	كُنْتُمْ بِهٖ	**Ikhfá Shafawi**
بَعْضُكُمْ بِبَعْضٍ	وَمَاهُمْ بِمُؤْمِنِيْنَ	تَأْتِيهِمْ بِاٰيَةٍ	//
أَمْ لَمْ تُنْذِرْهُمْ	لَكُمْ دِيْنُكُمْ	هُمْ فِيْهَا	**Idhhár Shafawi**
ذٰلِكُمْ قَوْلُكُمْ	عَلَيْهِمْ غَضَبٌ	لَمْ يَلِدْ	//

Lesson 22. Tafkheem & Tarqeeq

Instruction:

- Tafkheem means to pronounce the letter in a thick voice.
- Tarqeeq means to pronounce the letter in a thin voice.
- There are three letters (ا، ل، ر) which are sometimes pronounced in a thick voice and sometimes in a thin voice.
- الف (Alif) Will be pronounced in a thick voice if it is preceded by a thick voiced letter, and it will be pronounced in a thin voice if it is preceded by a thin voiced letter.
- ل (Lám) of اللہ will always be pronounced in a thick voice if it is preceded by a Fat'hah or Dhammah. But if the ل of اللہ is preceded by a Kasrah, then it will be pronounced in a thin voice.
- Except the ل of اللہ, all other ل will be pronounced in a thin tone.
- ر : If the letter (Rá') has a single, double or vertical Fat'hah or Dhammah on it. Or there is a Fat'hah or Dhammah on the letter before Rá Sákin. Or there is a temporary Kasrah (either in the same word or following word) before Rá Sákin. Or any of the Musta'liyah letter occurs in the same word after Rá Sákin then Rá will be pronounced in a thick voice. otherwise Rá will always be pronounced in a thin voice.

Examples of thick voiced letters

قَالَ	صَآئِمِیْنَ	ضَامِرٍ	خَالِدًا	غَاسِقٍ
رَجُلٌ	اَلَمْ تَرَ	رُزِقُوْا	رَحْمٰنٌ	رَحِیْمٌ
صِرَاط	سِرَاجًا	اَجْرًا	خَیْرًا	اَجْرٌ
تُرْجَعُوْنَ	یُرْزَقُوْنَ	اَمْ صَبَرْنَا	عَرْشٌ	یَرْکَعُوْنَ

اِرْجِعُوْا	اِرْجِعِيْ	إِنِ ارْتَبْتُمْ	مِرْصَادًا	أَمِ ارْتَابُوْا
اَللّٰهُ	تَاللّٰهِ	فَاللّٰهُ	إِنَّ اللّٰهَ	هُوَ اللّٰهُ
مِنَ اللّٰهِ	رَسُوْلُ اللّٰهِ	رَضِيَ اللّٰهُ	غَيْرُ اللّٰهِ	رَفَعَهُ اللّٰهُ

Examples of thin voiced letters

كَانَ	مَالًا	مَفَازًا	تَابُوْا	عَابِدٌ
رِضْوَانٌ	رِسٰلٰتِ	رِبِّيِّيْنَ	رِجَالٌ	وَالنَّهَارِ
شِرْعَةً	فَاصْبِرْ	قُمْ فَأَنْذِرْ	مُسَيْطِرٍ	مُقْتَدِرٍ
قُلِ اللّٰهُمَّ	فَلِلّٰهِ	بِسْمِ اللّٰهِ	بَلِ اللّٰهُ	دِيْنِ اللّٰهِ

Mixed examples

ظَالِمِيْنَ	طَعَامٍ	مِرْصَادٍ	فِرْقَةٍ
فِيْ قِرْطَاسٍ	نَذِيْرٌ	أَكْثَرُ	مَا وَلّٰهُمْ
صَلٰوةً	بَالُ الْقُرُوْنِ	إِبْرٰهِيْمَ	كُلُّ فِرْقٍ
وَاصْطَبِرْ	قَالُوا اللّٰهُمَّ	نَاقَةَ اللّٰهِ	رَبِّ ارْحَمْهُمَا

Lesson 23. The Noon Qutni

Instruction:

- The Noon Qutni (small noon) must be read immediately after the letter that precedes the Noon Qutni.
- When a Waqf is desired, the Noon Qutni should not be pronounced upon the beginning of the following word.
- The Alif which appears before or after the small Noon should not be read when joining the two words. Like خَيْرَا ۨالْوَصِيَّةُ
- Never start the verse with Noon Qutni, rather apply a Hamzah Wasli there; eg. نُوْحُ ۨابْنَهٗ. If you stop by نُوْحُ, then start reading اِبْنَهٗ , not ۨابْنَهٗ.
- **Method of Spelling:** Example: نُوْحُ ۨابْنَهٗ. Noon Dhammah Wáw'نُوْ' , Há' Dhammah 'حُ'= نُوْحُ, Noon Kasrah Bá' 'نِبْ', Noon Fat'hah 'نَ', Há' Alif Mamdoodah'هٗ',= نُوْحُ ۨابْنَهٗ

خَيْرَا ۨالْوَصِيَّةُ خَيْرَنِلْ وَصِيَّةُ	شِيْبَا ۨ ﴿۱۷﴾ السَّمَآءُ شِيْبَ نِسَّمَآءُ	مُبِيْنِ ۨ ﴿۸﴾ اقْتُلُوْا مُبِيْنِ نِقْتُلُوْا
جَزَآءَ ۨ الْحُسْنٰى جَزَآئَنِلْ حُسْنَا	لُمَزَةِ ۨ ﴿۱﴾ الَّذِيْ لُمَزَتِ نِلَّذِيْ	قَدِيْرُ ۨ ﴿۱﴾ الَّذِيْ قَدِيْرُنِلَّذِيْ
خَبِيْرَا ۨ الَّذِيْ خَبِيْرَ نِلَّذِيْ	يَوْمَئِذِ ۨ الْمَسَاقُ يَوْمَئِذِنِلْمَسَاقُ	بِزِيْنَةِ ۨ الْكَوَاكِبِ بِزِيْنَتِنِلْ كَوَاكِبِ

Lesson 24. Huroof Muqatta‘át *(Abbreviation)*

Instruction:

- Some Chapters of the Qurán start with Huroof Muqatta‘át. They must be read separately and broken as if they are ‘Single Letters’.
- When reciting a letter with the Madd on it, the name of that letter should be pronounced and the sound must be lengthened according to the required duration. e.g: يٰسٓ ، نٓ
- Duration of Maddát, and Ghunnah should also be observed.
- The letters of Tashdeed must be joined with the preceding letter along with prolonging it. Therefore the pronunciation of طٰسٓمّٓ is not طَاء ، سِيْن ، مِيْم rather طَا، سِيْم ، مِيْم .

يٰسٓ يَاسِيْن	صٓ صَادْ	قٓ قَافْ	نٓ نُوْنْ
طٰسٓ طَاسِيْن	عٓسٓقٓ عَيْنْ سِيْنْ قَافْ	حٰمٓ حَامِيْمْ	طٰهٰ طَاهَا
الٓر اَلِفْ لَامْ رَا	الٓمّٓصٓ اَلِفْ لَامْ مِيْمْ صَادْ	الٓمّٓ اَلِفْ لَامْ مِيْمْ	طٰسٓمّٓ طَا سِيْمْ مِيْمْ
	كٓهٰيٰعٓصٓ كَافْ هَا يَا عَيْنْ صَادْ	الٓمّٓر اَلِفْ لَامْ مِيْمْ رَا	

Lesson 25. Qur'anic script *(Rasmul Khat)*

Instruction:

- The Qur'anic Script is as miraculous and wonderful as the Holy Qurán itself. There are certain places in the Holy Qurán where ا، و، ي is written, but would not be pronounced.
- Different signs are used to identify them, like (ˣ), (ᵒ) but sometimes there is no sign at all. This can only be recognised by the instruction of an expert teacher.
- The final Alif of the Subject Pronoun أَنَا (which means I) is regarded as silent, and it will be read as أَنَ.
- If someone stops on أَنَا undeliberately, then it will be read with the final Alif, whereas Alif will again be dropped at the time of repeating.

مِنْ نَّبَاْئِ مِنْ نَّبَإِ	أَنْ تَبُوٓءَاْ أَنْ تَبُوٓءَ	لَاْإِلَى اللهِ لَإِلَى اللهِ	أَفَاْئِنْ مَّاتَ أَفَئِنْ مَّاتَ
لِتَتْلُوَاْ لِتَتْلُوَ	إِنَّ ثَمُوْدَاْ إِنَّ ثَمُوْدَ	وَلَاْأَوْضَعُوْا وَلَأَوْضَعُوْا	مَلَاْئِهٖ مَلَئِهٖ

لَنْ نَّدْعُوَاْ لَنْ نَّدْعُوَ	لِشَاْىْءٍ لِشَيْءٍ	لٰكِنَّاْهُوَ لٰكِنَّ هُوَ	لَاْاَذْبَحَنَّهٗ لَاَذْبَحَنَّهٗ
لِيَرْبُوَاْفِيْ لِيَرْبُوَ فِيْ	لَاْاِلَى الْجَحِيْمِ لَاِلَى الْجَحِيْمِ	لِيَبْلُوَاْ لِيَبْلُوَ	وَنَبْلُوَاْ وَنَبْلُوَ
بِئْسَ الْاِسْمُ بِئْسَلِسْمُ	لَاْاَنْتُمْ اَشَدُّ لَاَنْتُمْ اَشَدُّ	سَلٰسِلَاْ سَلَاسِلَ	قَوَارِيْرَاْ قَوَارِيْرَ
وَاَنَا رَبُّكُمْ وَاَنَ رَبُّكُمْ	وَلَآ اَنَا عَابِدٌ وَلَآ اَنَ عَابِدٌ	قَالَ الْمَلَاْءُ قَالَ الْمَلَاءُ	اُولٰٓئِكَ اُلَآئِكَ
اُولُوا الْاَرْحَامِ اُلُلْ اَرْحَامِ	سَاُورِيْكُمْ سَاُرِيْكُمْ	مُوْسٰى مُوْسَا	عِيْسٰى عِيْسَا
زَكٰوةَ زَكَاتَ	صَلٰوةَ صَلَاتَ	حَيٰوةٍ حَيَاتٍ	مِشْكٰوةٍ مِشْكَاتٍ

Lesson 26. Empty Letters

Instruction:

- Explain to the students that empty letters have sound but no movement. They appear in the writing, but are regarded as silent.
- Similarly ی (Yá’) without dots underneath does not have sound either. Look at the examples below:

بِالْاٰخِرَةِ بِلْ اٰخِرَةِ	فَانْفَجَرَتْ فَنْفَجَرَتْ	فَالْئٰنَ فَلْ اٰنَ	فَادْعُ لَنَا فَدْعُ لَنَا
مِائَةَ مِئَةَ	اٰوٰی اٰوَا	هُدٰی هُدَا	بَلٰی بَلَا
تُؤْمِنُوْنَ تُئْمِنُوْنَ	بِسُؤَالِ بِسُئَالِ	يَذْرَؤُكُمْ يَذْرَئُكُمْ	وَالْفُؤَادَ وَلْفُؤَادَ
ذِی انْتِقَامٍ ذِنْتِقَامٍ	أُولٰئِكَ اُلَائِكَ	ذُوالْفَضْلِ ذُلْفَضْلِ	بُرَءٰؤُا بُرَءٰءُ
يٰايْئَسُ يَيْئَسُ	اِيْتَآئِ اِيْتَآءِ	كَانُوْا كَانُوْ	فِی الْأَرْضِ فِلْ أَرْضِ

Lesson 27. Empty Stroke

Instruction:

- Explain to the students that as per the last lesson, as an empty letter does not have a sound, similarly an empty stroke will not be read either and it will be regarded as being silent.
- An appropriate articulation and correct pronunciation is shown underneath the words.

نَجْوٰىهُمْ	مِيْكٰلَ	أَرٰنِيْ	نَرٰكَ
نَجْوَاهُمْ	مِيْكَالَ	أَرَانِيْ	نَرَاكَ
هَدٰنِيْ	أَرْدٰكُمْ	مَثْوٰهُ	بِأَيْدٍ
هَدَانِيْ	أَرْدَاكُمْ	مَثْوَاهُ	بِأَيْدٍ
أَتٰىهَا	هَوٰهُ	أَتْقٰىكُمْ	مَوْلٰىنَا
أَتَاهَا	هَوَاهُ	أَتْقَاكُمْ	مَوْلَانَا
أُوْلٰىهُمْ	أُخْرٰىهُمْ	اِشْتَرٰىهُ	مَأْوٰىهُمْ
أُوْلَاهُمْ	أُخْرَاهُمْ	اِشْتَرَاهُ	مَأْوَاهُمْ

Mixed Exercise

وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىهُ	مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ
وَلَبِئْسَ مَا شَرَوْا بِهٖٓ اَنْفُسَهُمْ	وَقَالَتْ أُوْلٰىهُمْ لِأُخْرٰىهُمْ
أُولٰٓئِكَ أَصْحٰبُ الْجَنَّةِ	أُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ
خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ	وَقِيْلَ يٰٓأَرْضُ ابْلَعِيْ مَآءَكِ
وَأْتُوْنِيْ بِأَهْلِكُمْ أَجْمَعِيْنَ	لَا تُؤَاخِذْنِيْ بِمَا نَسِيْتُ
وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ	قَدْ عَلِمْنَا الْمُسْتَقْدِمِيْنَ
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا	يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ
هٰذَا عَطَآؤُنَا فَامْنُنْ	أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ
مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا	فَأَصْلِحُوْا بَيْنَهُمَا
وَقَالَ الْإِنْسَانُ مَا لَهَا	اِذْهَبُوْا بِقَمِيْصِيْ هٰذَا
إِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ	أَنْتَ مَوْلٰىنَا فَانْصُرْنَا

Lesson 28. The Waqf *(Stopping)*

Instruction:

- Literally Waqf means, to stop or pause.
- Technically Waqf is to stop at the last letter of a complete sentence. The sound and breath must be broken.
- If the last letter carries any Harakát, replace them with a Sukoon. But if the last letter has two Fat'hah, then change it with Alif in state of Waqf.
- If the last letter ends with 'ة' (round/closed Tá), no matter what Harakah it carries, it must be replaced with 'ہ' (Há' Sákinah). The long/open Tá 'ت' will always remain unchanged.
- The most popular and common signs of Waqf (Stops) in the Qur'án are as following:

O	ط	ج	م
Conclusion of verse.	Absolute Stop.	Permissible Stop.	Compulsory Stop

شُهَدَآءُ ط شُهَدَآءْ ط	نَسْتَعِيْنُ ۝ نَسْتَعِيْنْ ۝	شَفَتَيْنِ ۝ شَفَتَيْنْ ۝	رَبِّ الْعٰلَمِيْنَ ۝ رَبِّ الْعٰلَمِيْنْ ۝
خَيْرِہٖ ۝ خَيْرِہْ ۝	زَوْجٍ ۝ زَوْجَانْ ۝	عَظِيْمٌ ۝ عَظِيْمْ ۝	لَهَبٍ ۝ لَهَبْ ۝

قُوَّةٍ ط قُوَّهْ ط	ثَمَانِيَةٌ o ثَمَانِيَهْ o	شَأْنٍ ط شَأْنْ ط	مَثْوَايَ ط مَثْوَآيْ ط
عِبَادِهٖ o عِبَادِهْ o	أَخْلَدَهٗ o أَخْلَدَهْ o	مَوَازِيْنُهٗ ط مَوَازِيْنُهْ ط	غَيْرِهٖ o غَيْرِهْ o
كُوِّرَتْ o كُوِّرَتْ o	تَنْهَرْ o تَنْهَرْ o	فَحَدِّثْ o فَحَدِّثْ o	ذِكْرٰى o ذِكْرَا o
أَلْفَافًا o أَلْفَافَا o	عِلْمًا o عِلْمَا o	رَقِيْبًا o رَقِيْبَا o	مُصَلًّى o مُصَلَّا o
نِسَآءً ج نِسَآءَا ج	جُزْءًا ط جُزْءَا ط	نِدَآءً ج نِدَآءَا ج	تُقٰىةً ط تُقٰىهْ ط

Lesson 29. The Waqf and Wasl

Instruction:

- Some common heedlessness is found while performing Waqf and Wasl (i.e. stopping and continuing), which causes minor or major mistakes. Some examples are provided here to teach the students how to read the next verse after stopping on a verse, or how to continue two verses together if Waqf is not exercised.
- A little detail was given in the previous lesson of 'Noon Qutni'.

اٰیة	اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۙ۝۱ الرَّحْمٰنِ الرَّحِیْمِ ۙ۝۲
وصل	اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَـــرَّحْمٰنِ الرَّحِیْمِ
وقف	اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنْ ۙ۝۱ اَلرَّحْمٰنِ الرَّحِیْمْ ۙ۝۲
اٰیة	فَلَآ اُقْسِمُ بِالْخُنَّسِ ۙ۝۱۵ الْجَوَارِ الْكُنَّسِ ۙ۝۱۶
وصل	فَلَآ اُقْسِمُ بِالْخُنَّسِـــلْجَوَارِ الْكُنَّسِ ۙ۝۱۶
وقف	فَلَآ اُقْسِمُ بِالْخُنَّسْ ۙ۝۱۵ اَلْجَوَارِ الْكُنَّسْ ۙ۝۱۶
اٰیة	یَوْمًا یَّجْعَلُ الْوِلْدَانَ شِیْبًا ۚ۝۱۷ السَّمَآءُ مُنْفَطِرٌۢ بِهٖ
وصل	یَوْمًا یَّجْعَلُ الْوِلْدَانَ شِیْبَنِـــسَّمَآءُ مُنْفَطِرٌۢ بِهٖ
وقف	یَوْمًا یَّجْعَلُ الْوِلْدَانَ شِیْبَا ۚ۝۱۷ اَلسَّمَآءُ مُنْفَطِرٌۢ بِهٖ

Instruction:

- In the case of Wasl and Waqf sometimes you find that there is neither an Alif-Lám nor any Mushaddad letter after the verse, but there is any empty letter, in such case look at the 3rd letter, if there is Dhammah, place Dhammah on the Alif as well, but if there is Fat'hah or Kasrah, then Alif will only be given a Kasrah.
- If Noon Qutni is attached with that Alif as well, then Noon Qutni will be completely ignored along with the Kasrah.

هٰرُوْنَ أَخِي ﴿٣٠﴾ اشْدُدْ بِهٖٓ أَزْرِيْ ﴿٣١﴾	اٰية
هٰرُوْنَ أَخِشْدُدْ بِهٖٓ أَزْرِيْ ﴿٣١﴾	وصل
هٰرُوْنَ أَخِيْ ﴿٣٠﴾ اُشْدُدْ بِهٖٓ أَزْرِيْ ﴿٣١﴾	وقف
يٰٓأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِيٓ إِلٰى رَبِّكِ	اٰية
يٰٓأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّتُرْجِعِيٓ إِلٰى رَبِّكِ	وصل
يٰٓأَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّهْ ﴿٢٧﴾ اِرْجِعِيٓ إِلٰى رَبِّكِ	وقف
مَا زَادَهُمْ إِلَّا نُفُوْرًا ﴿٤٢﴾ اسْتِكْبَارًا فِي الْأَرْضِ	اٰية
مَا زَادَهُمْ إِلَّا نُفُوْرَنِسْتِكْبَارًا فِي الْأَرْضِ	وصل
مَا زَادَهُمْ إِلَّا نُفُوْرَا ﴿٤٢﴾ اِسْتِكْبَارًا فِي الْأَرْضِ	وقف

Lesson 30. Miscellaneous

Instruction:

- After explaining the popular rules and methods of reading the Holy Qurán, there are some facts which the students should be mindful of:
- قِنْوَانٌ ، صِنْوَانٌ ، بُنْيَانٌ ، دُنْيَا in these four words, although the rule of يَرْمَلُوْنَ is found, but there will be Idhhár of Noon Sákin.
- وَقِيْلَ مَنْ سکتہ رَاقٍ (القیامہ: ۲۷) ، كَلَّا بَلْ سکتہ رَانَ (المطففین: ۱۴) ، مِنْ مَّرْقَدِنَا سکتہ هٰذَا (یس: ۵۲) ، عِوَجًا سکتہ قَيِّمًا (الکہف: ۱) ، in these four words Saktah is compulsory. To stop the sound and then to continue reading ahead holding the breath is called Saktah.
- ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ (حم سجدہ: ۴۴) there will be Tasheel in it. Tasheel means to pronounce easily. Here the second Hamza will be read with soft tone.
- 21st Verse of Súrah Hood, has a word 'مَجْرِيهَا' which is going to be read with Imálá, like Majrêhaa, not Majreehaa.
- There are four words in the Qur'án, where a small س (Seen) is placed on top of the letter ص (Sád).

  1. In Súrah Baqarah the word يَبْصُطُ 2. In Súrah A'ráf the word بَصْطَةً are recommended to be read with س. 3. In Súrah Túr the word الْمُصَيْطِرُوْنَ is optional; either letter may be pronounced here. 4. In Súrah Gháshiyah the word بِمُصَيْطِرٍ is advised to be read with ص as it is written, although a small س is mentioned there.
- The word ضُعُفٍ is used three times in the 54th Verse of Súrah Rúm:

  اَللّٰهُ الَّذِيْ خَلَقَكُمْ مِّنْ ضُعُفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضُعُفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضُعُفاً

  It is also allowed to read (three times repeated word) ضُعُفٍ with Fat'hah, like ضَعْفٍ. But Dhammah is recommended.

Six Kalimahs with Ímán Mujmal & Mufassal

لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ . **Kalimah Tayyibah**

1. There is none worthy of worship except Alláh and Muhammad (ﷺ) is the Messenger of Alláh.

أَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ. **Kalimah Shahádah**

2. I bear witness that there is none worthy of worship except Alláh, the One alone, without partner, and I bear witness that Muhammad (ﷺ) is His servant and Messenger.

سُبْحَانَ اللّٰهِ، وَالْحَمْدُ لِلّٰهِ ، وَلَآ إِلٰهَ إِلَّا اللّٰهُ، وَاللّٰهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ . **Kalimah Tamjeed**

3. Glory be to Alláh and all Praise be to Alláh, there is none worthy of worship except Alláh, and Alláh is the Greatest. There is no Might or Power except from Alláh, the Exalted, the Great One.

Kalimah Tauheed

لَآ اِلٰهَ اِلَّا اللّٰهُ، وَحْدَهٗ، لَاشَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، يُحْيِيْ وَيُمِيْتُ، وَهُوَ حَيٌّ لَّا يَمُوْتُ اَبَدًا اَبَدًا، ذُوالْجَلَالِ وَالْاِكْرَامِ، بِيَدِهِ الْخَيْرُ ، وَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ.

4. There is none worthy of worship except Alláh. He is alone and has no partner. To Him belongs the Kingdom and for Him is all Praise. He gives life and causes death. In His hand is all good and He has Power over everything.

Kalimah Istighfár

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ ، أَذْنَبْتُهٗ عَمَدًا اَوْخَطَاً، سِرًّا اَوْ عَلَانِيَّةً، وَاَتُوْبُ اِلَيْهِ مِنَ الذَّنْبِ الَّذِيْٓ أَعْلَمُ، وَمِنَ الذَّنْبِ الَّذِيْ لَآ أَعْلَمُ، اِنَّكَ أَنْتَ عَلَّامُ الْغُيُوْبِ، وَسَتَّارُ الْعُيُوْبِ، وَغَفَّارُ الذُّنُوْبِ، وَلَاحَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ.

5. I seek forgiveness from Alláh, who is my Creator and Cherisher, from every sin I committed knowingly or unknowingly, secretly or openly. I also seek His forgiveness

for all sins which I am aware of or am not aware of. Certainly You (O Alláh) are The Knower of the hidden and The Concealer of mistakes and The Forgiver of sins. And there is no Power and no Strength except from Alláh, The Most High, The Most Great.

Kalimah Radd-Kufr

اَللّٰهُمَّ إِنِّيٓ أَعُوْذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا، وَأَنَا أَعْلَمُ بِهٖ، وَاَسْتَغْفِرُكَ لِمَا لَآ أَعْلَمُ بِهٖ، وَتُبْتُ عَنْهُ وَتَبَرَّأْتُ مِنَ الْكُفْرِ وَالشِّرْكِ وَالْكِذْبِ وَالْغِيْبَةِ وَالْبِدْعَةِ وَالنَّمِيْمَةِ وَالْفَوَاحِشِ وَالْبُهْتَانِ وَالْمَعَاصِيْ كُلِّهَا، وَأَسْلَمْتُ وَأَقُوْلُ لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ.

6. O Alláh! I seek refuge in You from that I should ascribe any partner with You knowingly. I seek Your forgiveness for the sins of which I have no knowledge. I repent from it. And that I become disgusted with disbelief and idolatry, lying and backbiting, innovation and slander, lewdness and abomination and all other acts of disobedience, I submit to Your will. I believe and I declare that there is none worthy of worship except Alláh and Muhammad (ﷺ) is the Messenger of Alláh.

<u>Ímán Mujmal</u> اٰمَنْتُ بِاللّٰهِ كَمَا هُوَ بِأَسْمَآئِهٖ وَصِفَاتِهٖ، وَقَبِلْتُ جَمِيْعَ أَحْكَامِهٖ، إِقْرَارٌۢ بِاللِّسَانِ وَتَصْدِيْقٌۢ بِالْقَلْبِ.

I solemnly believe in Alláh with His all-encompassing Names and personal Attributes and I also accept all His commandments by reciting them with my tongue and certifying them with my heart.

<u>Ímán Mufassal</u> اٰمَنْتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالْيَوْمِ الْاٰخِرِ وَالْقَدْرِ خَيْرِهٖ وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰى، وَالْبَعْثِ بَعْدَ الْمَوْتِ.

I have faith in Alláh and His Angels, His Books and His Messengers, and the Day of Judgement and that all good and evil and fate is from Almighty Alláh and it is certain that there will be resurrection after death.

Athán

اَللّٰهُ أَكْبَرُ ط اَللّٰهُ أَكْبَرُ o اَللّٰهُ أَكْبَرُ ط اَللّٰهُ أَكْبَرُ

أَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا اللّٰهُ ط أَشْهَدُ أَنْ لَّآ إِلٰهَ إِلَّا اللّٰهُ

أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ط أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

حَيَّ عَلَى الصَّلٰوةِ ط حَيَّ عَلَى الصَّلٰوةِ o حَيَّ عَلَى الْفَلَاحِ ط حَيَّ عَلَى الْفَلَاحِ

اَللّٰهُ أَكْبَرُ ط اَللّٰهُ أَكْبَرُ o لَآ إِلٰهَ إِلَّا اللّٰهُ ۔

In Fajr Athán after حَيَّ عَلَى الْفَلَاحِ utter two times: اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ

In Iqámah after حَيَّ عَلَى الْفَلَاحِ utter two times: قَدْ قَامَتِ الصَّلٰوةُ

Du‘á after Athán

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ، وَالصَّلٰوةِ الْقَآئِمَةِ، اٰتِ سَيِّدَنَا مُحَمَّدَانِ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدَّرَجَةَ الْعَالِيَةَ الرَّفِيْعَةَ، وَابْعَثْهُ مَقَامًا مَّحْمُوْدَانِ الَّذِيْ وَعَدْتَّهٗ، وَارْزُقْنَا شَفَاعَتَهٗ يَوْمَ الْقِيَامَةِ، إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ .

Qurán in a glance

First Revelation:

(Súrah 'Alaq 1 to 5) ○ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ

Final Revelation: (There are many opinions, but these two are quite popular)

وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ إِلَى اللهِ ○ (Baqarah, 281) — OR — اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِيْنًا ○ (Má'idah, 3)

Imitators of Revelation:

Approximately 40 Eminent Companions. (Alláh is pleased with all of them)

Duration of the Revelation of the Qurán:

Approximately 22 years, 5 months and 14 days.

General Category:

Ajzá:	30	Manázil:	7
Chapters:	114	Rukú'át:	558
Verses:	6236	There are other opinion too.	
Sujood Tiláwát:	14	For Shaf'iy's:	15
Words:	86430	Letters:	323671

Division of Manázil:

Súrah Fátihah	To	Súrah Nisá'
Súrah Má-idah	To	Súrah Taubah
Súrah Yúnus	To	Súrah Nahl
Súrah Baní Isrá-íl	To	Súrah Furqán
Súrah Shu'ará'	To	Súrah Yáseen

Súrah Was-Sáffát	To	Súrah Hujurát
Súrah Qáf	To	Súrah An-Nás

(The starting letters of Manázil are combined in this phrase: فَمِيْ بِشَوْقٍ)

Details of Harakát:

Dhammát:	8804	Fat'hát:	53223
Kasrát:	39582	Maddát:	1771
Shaddát:	1274	Dots:	105684

Details of Huroof Hijá:

ا (Alif):	48872	ب (Bá'):	11428
ت (Tá'):	1199	ث (Thá'):	1276
ج (Jeem):	3273	ح (Há'):	973
خ (Khá'):	2416	د (Dál):	5602
ذ (Thál):	4677	ر (Rá'):	11793
ز (Záy):	1590	س (Seen):	5991
ش (Sheen):	2115	ص (Sád):	2012
ض (Dhád):	1307	ط (Tá'):	1277
ظ (Dhá'):	842	ع ('Ain):	9220
غ (Ghain):	2208	ف (Fá'):	8499
ق (Qáf):	6813	ك (Káf):	9500
ل (Lám):	3432	م (Meem):	36535
ن (Noon):	40190	و (Wáw):	25536
ه (Há'):	19070	ي (Yá'):	45919

(Taken from **Barakát Al-Tarteel**, by **Mauláná Afroz Qádri**; Pg. 212)

Beneficial Du'as

DUÁ BEFORE STUDYING

اَللّٰهُمَّ عَلِّمْنِيْ مَا يَنْفَعُنِيْ وَانْفَعْنِيْ بِمَا عَلَّمْتَنِيْ وَ زِدْنِي عِلْمًا ، اَللّٰهُمَّ إِنِّي أَسْأَلُكَ فَهْمَ النَّبِيِّيْنَ وَحِفْظَ الْمُرْسَلِيْنَ الْمُقَرَّبِيْنَ ، اَللّٰهُمَّ اجْعَلْ لِسَانِيْ دَآئِمًا بِذِكْرِكَ ، وَقَلْبِيْ بِخَشْيَتِكَ ، إِنَّكَ عَلٰى مَا تَشَآءُ قَدِيْرٌ ، وَأَنْتَ حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ •

DUÁ AFTER STUDYING

اَللّٰهُمَّ إِنِّي أَسْتَوْدِعُكَ مَا قَرَأْتُ وَ مَا حَفِظْتُ فَرُدَّهٗ عَلَيَّ عِنْدَ حَاجَتِيْ إِلَيْهِ إِنَّكَ عَلٰى مَا تَشَآءُ قَدِيْرٌ ، وَأَنْتَ حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ •

DUÁ WHILE STUDYING SOMETHING DIFFICULT

اَللّٰهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهٗ سَهْلًا ، وَ أَنْتَ تَجْعَلُ الْحَزَنَ إِذَا مَا شِئْتَ سَهْلًا •

DUÁ FOR GOOD MEMORY

قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيْمُ الْحَكِيْمُ •

اَلْاَدْعِیَۃُ الْمُفِیْدَۃُ

- اَللّٰهُمَّ انْفَعْنَا وَ ارْفَعْنَا بِالْقُرْاٰنِ الْعَظِیْمِ وَ بَارِكْ لَنَا بِالْاٰيَاتِ وَالذِّكْرِ الْحَكِیْمِ ۔
- اَللّٰهُمَّ اجْعَلِ الْقُرْاٰنَ الْعَظِیْمَ لَنَا إِمَامًا وَّ هُدًى وَّ شِفَآءً وَّ رَحْمَةً ۔
- اَللّٰهُمَّ ذَكِّرْنَا مِنْهُ مَا نُسِّيْنَا وَعَلِّمْنَا مِنْهُ مَا جَهِلْنَا وَ ارْزُقْنَا تِلَاوَتَهٗ عَلَى النَّحْوِ الَّذِیْ يُرْضِيْكَ عَنَّا اٰنَآءَ الَّيْلِ وَ أَطْرَافَ النَّهَارِ وَاجْعَلْهُ حُجَّةً لَّنَا يَا أَرْحَمَ الرَّاحِمِیْنَ ۔
- اَللّٰهُمَّ أَخْرِجْنَا مِنْ ظُلُمَاتِ الْوَهْمِ وَأَكْرِمْنَا بِنُوْرِ الْفَهْمِ وَافْتَحْ عَلَيْنَا بِمَعْرِفَةِ الْعِلْمِ وَ سَهِّلْ لَنَا أَبْوَابَ فَضْلِكَ وَانْشُرْ عَلَيْنَا خَزَائِنَ رَحْمَتِكَ يَا أَكْرَمَ الْأَكْرَمِیْنَ ۔
- اَللّٰهُمَّ أَلْهِمْنِیْ عِلْماً أَفْقَهُ بِهٖ أَوَامِرَكَ وَ نَوَاهِيْكَ ، وَ ارْزُقْنِیْ فَهْمًا أَعْلَمُ بِهٖ كَيْفَ أُنَاجِيْكَ ، وَ ارْزُقْنِیْ فَهْمَ النَّبِيِّيْنَ وَحِفْظَ الْمُرْسَلِیْنَ وَ إِلْهَامَ الْمَلَآئِكَةِ الْمُقَرَّبِیْنَ ۔
- اَللّٰهُمَّ إِنَّ الْعِلْمَ عِنْدَكَ وَ هُوَ عَنَّا مَحْجُوْبٌ وَّلَا نَعْلَمُ أَمْرًا نَّخْتَارُهٗ لِأَنْفُسِنَا وَ قَدْ فَوَّضْنَا إِلَيْكَ أُمُوْرَنَا وَ رَفَعْنَا إِلَيْكَ حَاجَاتِنَا وَ رَجَوْنَاكَ لِفَاقَاتِنَا وَ فَقْرِنَا فَأَرْشِدْنَا يَا اَللّٰهُ وَ ثَبِّتْنَا وَ وَفِّقْنَا إِلٰى أَحَبِّ الْأُمُوْرِ إِلَيْكَ وَ أَحْمَدِهَا لَدَيْكَ فَإِنَّكَ تَحْكُمُ بِمَا تَشَآءُ وَ تَفْعَلُ مَا تُرِيْدُ وَ أَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِیْرٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِیْمِ ۔
- اَللّٰهُمَّ أَلِّفْ بَيْنَ قُلُوْبِنَا وَأَصْلِحْ ذَاتَ بَيْنِنَا وَاهْدِنَا سَبِیْلَ الرَّشَادِ وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّوْرِ وَ جَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ وَبَارِكْ لَنَا فِیْ أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوْبِنَا وَأَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِیْمُ ۔
- اَللّٰهُمَّ أَحْسِنْ عَاقِبَتَنَا فِی الْأُمُوْرِ كُلِّهَا وَ أَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْاٰخِرَةِ ۔

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِهٖ مُحَمَّدٍ وَّاٰلِهٖ وَصَحْبِهٖ أَجْمَعِیْنَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِیْنَ ۔

Muslim Children & Our Educational System

Children are a precious gift from Allah and He has blessed them with tremendous qualities. Children, whose religious and intellectual foundations are strong enough, will emerge as extraordinary human beings who are a benefit to society. In turn, they will cause an increase in the prestige and credibility of our Deenul Islam. Such children fortunately have responsible parents and brilliant teachers who nurture their natural abilities and highlight their hidden talents. If not, children will be seen as a dysfunctional part of society and therefore, a shame to their parents, the Deen and the Nation at large.
Consequently, there is a dire need to pay the utmost attention to reform the early education and training systems of our children and their religious development. A continuous effort is being made on the editing, updating and refinement of this new Yassarnal Qur'an book with the sole aim of strengthening the children's relationship with the Deen and the Qur'an.

We must try our best to create an environment conducive to reading and understanding the Qur'an correctly. Competent teachers and proper teaching methods play an important role in achieving this goal. The result will be a society of excellent, responsible, and beneficial people who will be implementing the Qur'anic ethics in their daily practical lives. In sha Allah. May the Almighty Allah be with you in all walks of life. Aameen........ **Maulana Afroz Qadri**

Distributers

Madrasatut Táliyah Háfith School
Grassy Park
Cape Town

Nizamia Da'wa Foundation
Tokai, Cape Town
R.S.A.

KamPress Printers
Lansdowne
Cape Town